



Islamic Online University

Fiqh of Salaah II

(Description of the Prayer)

By Shaykh Abdur-Ra'uf
Shakir

Based on Tayseer al-'Allaam
Sharh Umdatul-Ahkaam

*By Shaykh Abdullah ibn Abdur-Rahmaan
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Module 1

The sin of the one who raises his head before the Imaam (raises his head)

Hadeeth No. 72:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أَمَّا يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ ، أَنْ يُحَوَّلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ . أَوْ يَجْعَلَ اللَّهُ صُورَتَهُ صُورَةَ حِمَارٍ ؟!" .

Narrated Abu Hurairah (رضي الله عنه): the Prophet (ﷺ) said: 'Isn't he who raises his head before the Imam afraid that Allah (ﷻ) may transform his head into that of a donkey? Or his figure (face) into that of a donkey?'¹

Important Points Derived from the Hadeeth:

1. The prohibition of raising one's head from bowing or prostrating BEFORE the Imaam – the prohibition is indicated by the threat of the punishment. Allah (ﷻ) does not give such a severe threat except for things which are obligatory. If done intentionally, then the salaah is INVALID.
2. Preceding the Imaam in ANY act of the Salaah is prohibited. This is understood by qiyaas. There is also another hadeeth narrated by Abu Hurairah (رضي الله عنه) who said the Prophet (ﷺ) said: "Whoever bows or rises up before the Imaam, his forelock is in the hand of the Sahitaan"
3. The obligation for the followers to follow the Imaam.
4. The reward for a thing is like the action itself (in good and bad)
5. The one who precedes the Imaam is threatened with transformation of their figure or their face to one of a donkey due to the similarity between that person and a donkey in their stupidity. The one who precedes the Imaam cannot finish the salaah before the Imaam, so there is no benefit in racing the Imaam, indicating stupidity and a weakness of the intellect.
6. A person racing the Imaam shows his hastiness in wanting to finish the Salaah. This is a sickness and the cure is reminding oneself that one CANNOT finish before the Imaam and thus restrain oneself.

¹ Saheeh Bukhaaree, Volume 1, Book 11, Hadeeth Number 660.

7. The threat of transformation is a matter that IS possible even though there has been no report of such. This has led scholars to conclude that it does not have a literal meaning. Perhaps it means a person's nature or disposition will be transformed to one of a donkey (i.e. stupidity and stubbornness)
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The Imaam is meant to be followed

Hadeeth No. 73:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَلَا تَخْتَلِفُوا عَلَيْهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا. وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ. فَقُولُوا: رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ."

Narrated Abu Hurairah (رضي الله عنه): the Prophet (ﷺ) said: "The Imaam is to be followed. Say the Takbeer when he says it, bow if he bows, if he says Sami Allahu liman hamida, say: Rabbana wa lakal Hamd, prostrate if he prostrates and pray sitting altogether if he offers the Salaah sitting."²

To offer the Salaah when sitting

Hadeeth No. 74:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِهِ وَهُوَ شَاكٌ فَصَلَّى جَالِسًا، وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا فَأَشَارَ إِلَيْهِمْ: أَنْ اجْلِسُوا، فَلَمَّا انْصَرَفَ قَالَ: "إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ."

Narrated Ayesha (رضي الله عنها): Allah's Messenger (ﷺ) offered the Salaah in his house while sitting during his illness and the people offered Salaah behind him standing and he pointed to them to sit down. When he had finished the Salaah, he (ﷺ) said: "The Imam is to be followed and so when he bows then you should bow and when he lifts his head then you should also do the same, if he says Sami Allahu liman hamida, then say: Rabbana wa lakal Hamd, and if he pray sitting then you of you should pray sitting".³

² Saheeh Bukhaaree, Volume 1, Book 12, Hadeeth Number 701.

³ Saheeh Bukhaaree, Volume 2, Book 20, Hadeeth Number 214.

Important Points Derived from the Hadeeth:

1. It is wajib for the followers to follow the imaam and it is forbidden to precede him in any action.
 2. The prohibition of contradicting the Imaam. The salaah becomes INVALID (Ikhtilaaf on this point).
 3. It is preferable for the followers to perform all actions AFTER the imaam, not with or BEFORE him. Also it should be done **immediately** after. To do the action with him is MAKROO.
 4. If the Imaam is sitting then the followers should also sit (this is to achieve the imitation of the Imaam – there is Ikhtilaaf on this point).
 5. The follower should say “*Rabbana wa lakalhamd*” when the Imaam says, “*Sami allahu Liman Hamida*”. If one is praying alone then one should say both these statements.
 6. The wisdom that the Imaam is made to be followed in the Salaah is so that he is an example for the people to follow.
 7. The permissibility of pointing in the salaah if there is a need. This does NOT invalidate the salaah. This is a general rule for any action if there is a need.
 8. Following the Imaam has precedence over any other action in the salaah (i.e. followers were able to stand but they were told to sit- following the Imaam is 1st priority.)
 9. Indirect Point- Obedience to leadership, system and rulers as long as they do not order us to do something against Allah (ﷻ). Just as there is a system and a leader in Salaah, there should be the same in society. When we follow the Imaam etc as an act of worship, then it becomes an act of worship.
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Extra Hadeeth:

...So Abu Bakr (رضي الله عنه) led the Salaah in those days (during the Prophet's final illness) when the Prophet (ﷺ) felt a little better, he came out for the Zuhr prayer with the help of two persons one of whom was al-Abbas (رضي الله عنه), while Abu Bakr (رضي الله عنه) was leading the people in Salaah. When Abu Bakr (رضي الله عنه) saw him (the Prophet ﷺ) he wanted to retreat but the Prophet (ﷺ) beckoned him not to do so and asked them to make him sit beside Abu Bakr (رضي الله عنه) and they did so. Abu Bakr (رضي الله عنه) was following the Prophet (ﷺ) in the Salaah and the people were following Abu Bakr (رضي الله عنه). The Prophet (ﷺ) offered Salaah sitting...⁴

Extra Hadeeth:

Narrated Anas bin Maalik (رضي الله عنه): Once Allah's Messenger (ﷺ) rode a horse and fell down and the right side of his body was injured. He (ﷺ) offered one of the Salaah while sitting and we also offered salaah behind him, sitting. When he (ﷺ) completed the Salaah, he (ﷺ) said, "The Imaam is to be followed. Offer Salaah standing if he is offering the salaah standing. And offer the Salaah sitting (all of you) if he is offering the Salaah sitting.

Humaidee said:

The statement of the Prophet (ﷺ): "Offer the Salaah sitting if he, (the Imaam) is offering the salaah sitting" was said in his former illness (during his early life) but later on the Prophet (ﷺ) offered the Salaah sitting (in his final illness) and the people offered the Salaah standing behind him and the Prophet (ﷺ) did not order them to sit. So one has to follow the last action of the Prophet (ﷺ).⁵

⁴ Saheeh Bukhaaree, Volume 1, Book 11, Hadeeth Number 655.

⁵ Saheeh Bukhaaree, Volume 1, Book 11, Hadeeth Number 657.



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Module 2

When Should those who are behind the Imaam prostrate?

Hadeeth No. 75:

عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطْمِيِّ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنِي الْبَرَاءُ بْنُ عَازِبٍ، وَهُوَ غَيْرُ كَذُوبٍ قَالَ: "كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ: "سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ"، لَمْ يَخْنِ أَحَدٌ مِنَّا ظَهْرَهُ حَتَّى يَقَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاجِدًا، ثُمَّ نَقَعُ سُجُودًا بَعْدَهُ".

Narrated al-Baraa' Ibn Aazib (رضي الله عنه) and he was not a liar: when the Messenger of Allah (ﷺ) said "Sami Allahu Liman Hamidah" none of us bent his back (for prostration) until the Prophet (ﷺ) prostrated and then we would all prostrate after him.¹

Important Points Derived from the Hadeeth:

1. This is a description of how the Companions (رضي الله عنهم) used to follow the prophet (ﷺ) in salaah and how they would not move from standing to prostration until he was in the prostration position fully.
2. It is required that we should follow the imaam in the Salaah. We should not precede him – this is forbidden and INVALIDATES the salaah. None should move along with him because this is MAKROOH, although it does not invalidate the Salaah but causes a defect in the Salaah. None should delay after the Imaam for along time - we should follow his actions immediately.
3. It is a proof of the length the person stands for after rising from rukoo. **Tah'maniyah** (calmness) in each position. Illustrated here in how the Sahabah (رضي الله عنهم) stood calmly while the Prophet (ﷺ) went into the Sajda. Only once he had gone into full sajdah would they move. The Imaam should also have calmness (as reported in other hadeeth)

¹ Saheeh Bukhaaree, Volume 1, Book 11, Hadeeth Number 658.

Saying of Ameen aloud by the Imaam

Hadeeth No. 76:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِذَا أَمَّنَ الْإِمَامُ فَأَمَّنُوا، فَإِنَّهُ
مِنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ."

Narrated Abu Huraiah (رضي الله عنه): The Prophet (ﷺ) said: Say Ameen when the imaam says it; and if the Ameen of any one of you coincides with that of the angels then all his past sins will be forgiven.

Ibn Shihaab (رضي الله عنه) said: Allah's Messenger (ﷺ) used to say Ameen.²

Important Points Derived from the Hadeeth:

1. It is legislated for the Imaam, follower and the one praying alone to say "Ameen" after Al-Fatiha
2. The Angels say "Ameen" to our du'a "O Allah answer (the supplication)" The intended meaning of the Angels saying "Ameen" are those Angels who witness the Salaah in the Heavens or on the Earth.

Extra Hadeeth:

Narrated Abu Hurairah (رضي الله عنه): Allah's Messenger (ﷺ) said: if any one of you says Aameen and the Angels in the Heavens say Ameen, and the former coincides with the latter, all his past sins will be forgiven.³

This hadeeth is an indication that it refers to the Angles who say 'Ameen' in the Heavens.

3. The virtuous nature of saying "Ameen" because it is a cause for one's sins being forgiven. Some scholars say this refers to minor sins. Major sins require tawbah.
4. It is expected for the one who is supplicating and the one saying Ameen that both should have consciousness of the meaning of the supplication so it is not just words.

² Saheeh Bukhaaree, Volume 1, Book 12, Hadeeth Number 747

³ Saheeh Bukhaaree, Volume 1, Book 12, Hadeeth Number 748

5. Imam Bukhaaree used this hadeeth as proof that *Ameen* should be said out loud. (Followers say *Ameen* at the same time as the Imaam says it, therefore the Imaam must be saying the *Ameen* out loud for the followers to know when to say it.) This is the majority opinion.
6. It is preferable for the one who is supplicating to imitate the Angels in all of their characteristics that are a reason for the acceptance of du'a such as being in a humble state of mind, being in tahaarah, having consciousness of Allah (ﷻ), one's clothing food and drink being from halal means, and one should hope and expect that one's supplication will be answered.

Al-Imaam al-Bukhaaree mentioned the following sayings of the scholars:

- Ataa' said: Ameen is an invocation.
 - Ibn az-Zubair (رضي الله عنه) and the people behind him said Ameen loudly until the masjid echoed.
 - Abu Hurairah (رضي الله عنه) used to call out to the Imaam. "Do not say Ameen before me" (before I join the row for prayer)
 - Ibn Umar (رضي الله عنه) never missed Ameen and he used to urge the people to say it. (Naafi' continued): I heard something good about it from him (concerning the reward or benefit of saying Ameen loudly).⁴
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⁴ *Al-Bukhaaree* 1/434-435, Chapter 111

When offering the Prayer alone, One can prolong it as much as one wishes

Hadeeth No. 77:

عن أبي هريرة رضي الله عنه: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الضَّعِيفَ وَالسَّقِيمَ وَذَا الْحَاجَةَ، وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ".

Narrated Abu Hurairah (رضي الله عنه): Allah's Messenger (ﷺ) said: "If anyone of you leads the people in prayer, he should shorten it for amongst them are the weak, the sick and the old; and if anyone amongst you offer prayers alone then he may prolong (the prayer) as much as he wishes."⁵

In other narration:

"...amongst them are the sick, the weak and the busy (those who have something urgent to attend to)"⁶

In other narration:

"...behind him are the weak, the old and the busy."⁷

In other narration:

"...amongst them are the sick, the old and the busy."⁸

⁵ Saheeh Bukhaaree, Volume 1, Book 11, Hadeeth Number 671.

⁶ Saheeh Bukhaaree, Volume 1, Book 3, Hadeeth Number 90.

⁷ Saheeh Bukhaaree, Volume 1, Book 11, Hadeeth Number 672.

⁸ Saheeh Bukhaaree, Volume 8, Book 73, Hadeeth Number 131.

Can a Judge give a judgement or formal Legal opinion while he is angry

Hadeeth No. 78:

عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنِّي لَأَتَأَخَّرُ عَنْ صَلَاةِ الصُّبْحِ مِنْ أَجْلِ فَلَانٍ مِمَّا يَطِيلُ بِنَا. قَالَ: فَمَا رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَضَبَ فِي مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا غَضِبَ يَوْمَئِذٍ، فَقَالَ: "يَا أَيُّهَا النَّاسُ، إِنْ مِنْكُمْ مُنْفَرِّينَ فَأَيُّكُمْ أَمَّ النَّاسَ فَلْيُوجِزْ، فَإِنْ مِنْ وَرَائِهِ الْكَبِيرَ وَالصَّغِيرَ وَذَا الْحَاجَةِ".⁹

Narrated Abu Mas'ood al-Ansaree (رضي الله عنه): A man came to the Messenger of Allah (ﷺ) and said: "O Allah's Messenger! By Allah I fail to attend the morning congregational prayer because so-and-so (i.e. Muadh ibn Jabal رضي الله عنه) prolongs the prayer when he leads us in it" He (the narrator) then said: I had never seen the Prophet (ﷺ) more furious I giving advice then he was on that day. He (the Prophet ﷺ) then said: "O People! Some of you make others dislike (good deeds, i.e. salaah etc) so whoever amongst you leads the people in prayer, he would shorten it (make it brief) because amongst them are the old, the weak and the busy (those who have something urgent to attend to)."⁹

Important Points Derived from the Hadeeth:

1. It is obligatory for the Imam to be brief according to the Sunnah and taking into consideration the kind of people you are leading – the young or old etc.
2. The Prophet (ﷺ) was angry with those making hardship on the people by lengthening the prayer – he considered it as making a fitnah for the people.
3. Permissibility of lengthening the prayer if one is praying alone (as long as it is within the time of the prayer).
4. It is obligatory for the Imaam to consider those who are unable to stand for long and those who have needs.
5. There is no harm in lengthening the prayer if those in congregation are few and they ask for the prayer to be lengthened - then it would not be a hardship.

⁹ Saheeh Bukhaaree, Volume 9, Book 89, Hadeeth Number 273.

6. It is expected that everyone should make the road to doing good, easy for others so that we love to do good and encourage each other to do acts of obedience to Allah (ﷻ).



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Module 3

What to say after the Takbeer (Allah hu Akbar)

Hadeeth No. 79:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَبَّرَ فِي الصَّلَاةِ سَكَتَ هُنَيْهَةً قَبْلَ أَنْ يَقْرَأَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَبْيَ أَنْتَ وَأُمِّي، أَرَأَيْتُ سَكُوتَكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ، مَا تَقُولُ؟ قَالَ: "أَقُولُ:

Narrated Abu Hurairah (رضي الله عنه): Allah's Messenger (ﷺ) used to keep silent between the takbeer and the recitation of Qur'aan (Surah Al-Fatiha) and that interval of silence used to be a short one. I said to the Prophet (ﷺ): "May my parents be sacrificed for you! What do you say in the pause between takbeer and recitation?" The Prophet (ﷺ) said: "I say:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ،

O Allah! Set me apart from my sins (faults) as the East and the West are set apart from each other;

اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ،

O Allah! Clean me from sins as a white garment is cleaned of dirt (after washing);

اللَّهُمَّ اغْسِلْنِي مِنَ خَطَايَايَ بِالْمَاءِ وَالتَّلَجِ وَالْبَرَدِ."

O Allah! Wash off my sins with water, snow and hail.”¹

What is to be recited between Takbeeratu-l-Ihram and Recitation of the Qur'aan

Muslim's Narration:

Abu Hurairah (رضي الله عنه) reported: that Allah's Messenger (ﷺ) used to keep silent for a short while between the takbeer (at the time of opening the prayer) and the recitation of the Qur'aan. I said to him: "Messenger of Allah (ﷺ) for whom I would give my father and

¹ Saheeh Bukhaaree, Volume 1, Book 12, Hadeeth Number 711.

my mother in ransom! What do you recite during your period of silence between the takbeer and the recitation?” He (ﷺ) said: I say (these words)

O Allah! Remove my sins from me as Thou hast removed the East from the West.

O Allah! Purify me as a white garment is purified from filth.

O Allah! Wash away my sins with water, snow and hail”²

Important Points Derived from the Hadeeth:

1. It is MUSTAHAB to make the opening supplication for the salaah.
2. The Prophet (ﷺ) used to recite this supplication between the takbeer al-Ihram and the opening prayer in all prayers.
3. The recitation for this supplication is done silently even in the prayers said out loud (Fajr, Maghrib and Eisha).
4. The Prophet (ﷺ) did not make lengthy supplications when he was leading the people in obligatory prayers whereas while alone, he would supplicate for hours.
5. An indication of the desire and eagerness of the shahaba (رضي الله عنهم) to follow the Prophet (ﷺ) in everything – in his actions and his silence.
6. At the time of supplication one should ask for more and more even it is the same thing asked for in different words. It is recommended to do so. In this supplication, the Prophet (ﷺ) asked for the removal of sins three times in three different ways. It is recommended to change the wording each time we ask.

Benefits Derived from the Hadeeth:

1. It has been confirmed that the Prophet (ﷺ) used to open with different supplications, not just one. This hadeeth gives only one. Another is: *“I have turned my face to the One Who created the heavens and the Earth...”* Imam Ahmad (رحمته الله) preferred *“Subhana Khallahumma Wabihamdika...”* because of what it contained of the glorification of Allah (ﷻ) and declaration of tawheed. The Shaykh says we should NOT restrict ourselves to just one supplication but use all of them so we would be more perfect and complete in following the way of the Prophet (ﷺ). He used different supplications at different times.

² Saheeh Muslim, Volume 1, Book 4, Hadeeth Number 1245.

2. It is expected that we recite LONG supplications when we are alone and shorter ones in congregation.
3. Hot water is usually used to clean things better than cold but in this hadeeth we see that sins are asked to be removed with cold things. Why is this? The Shaykh says the best reply is from Ibn Qayyim (رحمته الله) who reported from Ibn Taymiyyah (رحمته الله) that since sins have an element of heat in them, the best thing to clean them or remove them are the cold things such as water, snow and hail.



Islamic Online University

Fiqh of Salaah II

(Description of the Prayer)

By Shaykh Abdur-Ra'uf
Shakir

Based on Tayseer al-'Allaam
Sharh Umdatul-Ahkaam

*By Shaykh Abdullah ibn Abdur-Rahmaan
Aal Bassaam*

Module 4

The Excellence of the Prayer and the Way it begins; the excellence of Bowing and Prostration and Moderation in them, etc.

Hadeeth No. 80:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ،

Ayesha (رضي الله عنها) reported: The Messenger of Allah (ﷺ) used to begin prayer with takbir (saying AllahuAkbar)

وَالْقِرَاءَةَ بِـ " الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

And he began the recitation with: "Alhamdullilah hi rabilalameen" (Praise be to Allah, the Lord of the Universe.)

وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ وَلَكِنْ بَيْنَ ذَلِكَ.

When he bowed he neither kept his head up nor bent it down, but kept it between these extremes;

وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِمًا.

When he raised his head after bowing he did not prostrate himself till he had stood erect;

وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَاعِدًا،

When he raised his head after prostration he did not prostrate himself again till he sat up

وَكَانَ يَقُولُ فِي كُلِّ رُكْعَتَيْنِ التَّحِيَّاتِ. وَكَانَ يَفْرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَى.

At the end of every two rak'ahs he recited the At- Tahiyaat; and he used to place his left foot flat (on the ground) and raise up the right;

وَكَانَ يَنْهَى عَنْ عُقْبَةِ الشَّيْطَانِ وَيَنْهَى أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعَيْهِ افْتِرَاشَ السَّبْعِ،

He prohibited the devil's way of sitting on the heels, and he forbade people to spread out their arms like a wild beast.

وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ.

And he used to finish the prayer with the taslim.¹

Side Point:

This hadeeth was only reported by Muslim. As opposed to most of the other hadeeths in the Sharah which are reported by both Muslim and Bukhaaree.

It has a defect in the authenticity in its chain as one narrator, Abi al-Jawza has reported from Ayesha (رضي الله عنها) but the scholars of hadeeth say there is no proof that he heard any such hadeeth from Ayesha (رضي الله عنها) at first hand so there must be another person in the chain who is missing but as missing it becomes a broken chain making it weak. Imam Muslim (رحمه الله) narrated the same hadeeth through another isnad by Awzai which was narrated from writing by his Shaykh (acceptable form of narrating) both hadeeths become saheeh therefore as they are supported by each other.

Important Points Derived from the Hadeeth:

1. Ayesha (رضي الله عنها) narrated those things which are considered to be the normal practice of the Prophet (ﷺ). This is understood by the words “ka na rasool” which means “regularly”
2. We understand the obligation of saying the takbeer al Ihram which prohibits a person from doing or saying anything contrary to salaah actions. No other expression can take the place of “Allah hu Akbar”. The specific use of this takbeer is a matter of worship and matters of worship rest upon and stop on the Qur'aan and the Sunnah-not a matter of opinion.
3. It is wajib to recite the Fatiha. In other hadeeths it is shown that it is mustahab without necessarily saying Bismillah out loud. (Say the Bismilla in a low tone)
4. The best bowing is with the back straight, not up or down.
5. The obligation of rising up from the rukoo to standing. One must stand erect before prostrating.

¹ Saheeh Muslim, Volume 1, Book 4, Hadeeth Number 1005.

6. The obligation of sujood: Must rise from sajda and sit up straight between the two prostrations.
7. At- Tahiyaat is obligatory in 2nd and last rakat.
8. It is legislated in the Shariah for the praying person to make **iftiraash** (sit on left foot and raise up right) - Hanbal madhab. This is NOT on the last sitting- on the last sitting one must do **Tawaruk** (prop up right foot and sit with the backside on the floor- left foot under the right shin.) It is mentioned in another hadeeth that this is to the exclusion of women based on a hadeeth from Abu Dawud but that hadeeth is considered as musraeel – unauthentic -because it has a broken chain. *In the hadeeth it was narrated that the Prophet (ﷺ) told two women who were praying to hold their bodies close to the earth while doing sajda.* The Scholars say there are **no** authentic hadeeth saying that there is a distinction between men and women praying therefore, based on the generality the same rules apply for men and women. “Verily women are the other half of men” Therefore it is the same for women unless there is specific evidence to prove otherwise.
9. Do not imitate the Shaitaan in sitting. Avoid all sittings which are not like the Prophets. It is considered to be makrooh (unless there is a lack of ability).
10. Do not imitate wild beasts in prostration. This is a prohibition for to do so is an indication of weakness and laziness.
11. One must close or seal the salaah with salaam. It is a supplication for those in jamaat and those absent. May Allah protect them and guard and care for the believers.



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Fiqh of Salaah II

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Aal Bassaam*

Module 5

To Raise both Hands on Saying the First Takbeer Simultaneously with opening the Salaah

Hadeeth No. 81:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ، وَإِذَا كَبَّرَ لِلرُّكُوعِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ، وَقَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ. وَكَانَ لَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

Narrated Salim ibn Abdullah: My father (رضي الله عنه) said, "Allah's Apostle (ﷺ) used to raise both his hands up to the level of his shoulders when opening the prayer; and on saying the Takbeer for bowing. And on raising his head from bowing he used to do the same and then say "Sami a-l-lahu Liman hamida, Rabbana wa laka-l-hamd." And he did not do that (i.e. raising his hands) in prostrations.¹

In another narration:

..But he did not do the same on prostrating and on raising up the head from prostration.²

In another narration:

...and he used to do the same on rising from the second rakaat (for the third rakaat). Ibn Umar (رضي الله عنه) said: The Prophet (ﷺ) used to do the same.³

The Prophet (ﷺ) raised his hands on four actions:

1. When he raised his hands to his shoulders/ears on the opening takbeer.
2. When about to bow.
3. When he raised his head from bowing.
4. When rising from the 1st sitting for *tashahhud* (standing up for the third rakaat)

¹ Saheeh Bukhaaree, Volume 1, Book 12, Hadeeth Number 702.

² Saheeh Bukhaaree, Volume 1, Book 12, Hadeeth Number 705.

³ Saheeh Bukhaaree, Volume 1, Book 12, Hadeeth Number 706.

Important Points Derived from the Hadeeth:

1. It is considered to be MUSTAHAB by ***Ijmaa'*** (consensus) of the scholars, to raise the hands on the opening takbeer; while the **majority** agrees to it at the time of bowing and rising up from it.
2. The raising of the hands is to the level of the shoulders or the ears or somewhere between the two.
3. The Prophet (ﷺ) did **not** raise the hands when going into sujood
4. There are many points of wisdom in raising the hands:

The scholars have reached a consensus (*Ijmaa'*) that:

- (1) It is an act of *ibadah* for the hands.

In searching for other wisdoms, some said:

- (2) It is a means of *Zeenah* (beautification) for the prayer,
- (3) It raises the curtain of unmindfulness from between Allah (ﷻ) and His slave,
- (4) The moving of the body-parts (hands) is a means to activate the heart [and increase consciousness of Allah (ﷻ)],
- (5) Ash-Shaafi'e (رحمته الله) said that it is an exultation or glorification of Allah (ﷻ). It demonstrates the love we have for the Prophet (ﷺ) in that we are following his *Sunnah*.



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Module 6

To Prostrate on Seven Bones (Including the Nose)

Hadeeth No. 82:

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ: عَلَى الْجَبْهَةِ (وَأَشَارَ بِيَدِهِ إِلَى أَنْفِهِ) وَالْيَدَيْنِ، وَالرَّكْبَتَيْنِ، وَأَطْرَافِ الْقَدَمَيْنِ".

Narrated Ibn Abbass (رضي الله عنه): the Prophet (ﷺ) said: I have been ordered to prostrate on seven bones, i.e. on the forehead (along with the tip of the nose) and the Prophet (ﷺ) pointed towards his nose, both hands, both knees and the toes of both feet, and not to gather (fold, roll up the clothes or the hair).¹

Important Points Derived from the Hadeeth:

1. It is wajib to make sajda on all these seven bones and this is the madhab of Imam Ahmad (رحمته الله). This ruling has been taken from the term "...I have been ordered..."
2. Prostration is a fulfillment of the obligation to prostrate and an expression of exultation and glorification of Allah (ﷻ) and also an expression of humility and humbleness of the one prostrating in front of Allah (ﷻ). It is considered an act of worship whose exclusive right belongs to Allah (ﷻ) and it is not permissible to prostrate to anyone or anything else.

Points of Benefit:

- There is no harm if a person prostrates on a barrier between the body and the ground as long as it is not the members of the body which are used in prostration (e.g. the hands)
- It is makrooh to prostrate on anything connected with the head (e.g. khimar) (unless there is a need such as hot or cold earth etc)
- It is not makrooh to prostrate on any other barrier which is not connected with the head such as a mat.

¹ Saheeh Bukhaaree, Volume 1, Book 12, Hadeeth Number 776.

- The placing of the body parts on the ground should be in a certain order. According to the Shaykh (رحمه الله) one should prostrate on knees first, then the hands and then the forehead

Aside Note:

There is Ikh-tilaaf on this point: Ibn Baaz's personal preference is the knees first unless there is some need to do otherwise but Shaykh Al – Albaanee (رحمه الله) cites the hadeeth of Ibn kumaiza and says the most correct opinion is to use the hands first and then the knees and then the forehead, saying that any opinion in conflict with this is inauthentic based on the hadeeth cited in Abu Dawud where the Prophet (ﷺ) used to order his companions to put their hands down first and this hadeeth has been declared authentic: "He said that if anyone goes into sajda, then he should NOT go down to the sitting position as a camel does but he must put his two hands before he puts down his knees." And this opinion is the most correct opinion as the knee of the camel is in his forearms and not in the hind legs which has led to confusion amongst some scholars.

Pronouncing the Takbeer in Salaah

Hadeeth No. 83:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ " سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ " حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرُّكُوعِ، ثُمَّ يَقُولُ -وَهُوَ قَائِمٌ-: رَبَّنَا وَلَكَ الْحَمْدُ، ثُمَّ يُكَبِّرُ حِينَ يَهْوِي، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يَفْعَلُ ذَلِكَ فِي صَلَاتِهِ كُلِّهَا حَتَّى يَقْضِيَهَا. وَيُكَبِّرُ حِينَ يَقُومُ مِنَ الثَّنَيْنِ بَعْدَ الْجُلُوسِ.

Narrated Abu Hurairah (رضي الله عنه): Whenever Allah's Messenger (ﷺ) stood for salaah he said Takbeer (AllahuAkbar) on starting the prayer and then on bowing. (On rising from bowing he said) Sami'Allahuliman hamida, and then while standing straight he used to say: Rabba na lakal Hamd. Al-Laith said: "(The Prophet (ﷺ) said: Wa la kal Hamd) He used to say takbeer on prostrating and on raising his head from prostration: again he would say takbeer on prostrating and on raising his head from prostration. He would then do the same in the whole of the prayer till it was completed. And on rising from the second Rakaat after sitting (for At-Tahiyyat) he used to say Takbeer.²

² Saheeh Bukhaaree, Volume 1, Book 12, Hadeeth Number 755.

Hadeeth No. 84:

عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، قَالَ: صَلَّيْتُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، فَكَانَ إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَفَعَ رَأْسَهُ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرُّكْعَتَيْنِ كَبَّرَ، فَلَمَّا قَضَى الصَّلَاةَ أَخَذَ بِيَدِي عِمْرَانُ بْنُ حُصَيْنٍ فَقَالَ: قَدْ ذَكَرْتَنِي هَذَا صَلَاةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَوْ قَالَ: صَلَّى بِنَا صَلَاةَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

Narrated Mutarif bin Abdullah: Imraan bin Hussain (رضي الله عنه) and I offered the prayer behind Ali ibn Abi Thalib (رضي الله عنه): When Ali (رضي الله عنه) prostrated, he said the takbeer, when he raised his head, he said Takbeer, and when he got up for the third Rakah he said the Takbeer. On completion of the prayer Imraan took my hand and said: This (Ali) made me remember the salaah of Muhammad (صلى الله عليه وسلم). Or he said: He led us in salaah like that of Muhammad (صلى الله عليه وسلم).³

NOTE:

Not all these takbeeraat were accompanied by raising the hands. The hands are only raised in four places based on other authentic hadeeth.

Important Points Derived from the Hadeeth:

1. Amongst the things in the hadeeth that it is legislated in the Sharee'ah to do is:
 - Takbeer al –Ihraam (while in standing position)
 - Takbeer when bowing (when in the process of bowing)
 - “SamiAllah Hawliman Hamida” should be said by the Imaam in congregation prayer and by the one praying alone and “Rabaana WalakalHamd” should be said by the Imama, those praying behind him and by the one who is praying alone.
 - One should be in a calm state (tah'maninah) in prayer. One should pause in the standing position.
 - The takbeer to indicate going to sajda should NOT be accompanied by the raising of the hands
 - Takbeer should be said in between the two prostrations

³ Saheeh Bukhaaree, Volume 1, Book 12, Hadeeth Number 753.

- All of these takbeers should be done in every rakaat of every prayer
 - There is another takbeer at the beginning of the third rakaat
2. One should not make the takbeers before or after the motions but during the action. This is indicated by the use of the word “Heena” which implies while doing something. Imaam ibn al Dakik al-Eid said this has been the constant action of the Muslims and imaams of fiqh in all the lands.
 3. Nasiruddin ibn Munir said: Repetition of the takbeer in all the rakaats is like the renewal and reinforcement of one’s intention (niya) to keep it pure and clear.

Extra Point of Benefit:

It is reported in some hadeeth when standing after rising from rukoo one should say

Rabba na lakalhamd and in others *Rabana wa lakal Hamd*

Both these sayings are confirmed and established. Also it has been reported as *Allah humma* at the beginning of the two Dhikrs as mentioned by Shaykh Al – Albaanee.

The second saying is the strongest and the most preferable Dhikr, cited by the majority (*Allahumma*) *Rabana wala kal Hamd*



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Aal Bassaam*

Module 7

Moderation in the pillars of prayer; and their Shortening and Perfection

Hadeeth No. 85:

عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَمَقْتُ الصَّلَاةَ مَعَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَوَجَدْتُ قِيَامَهُ فَرَكْعَتَهُ، فَأَعْتَدَلَهُ بَعْدَ رُكُوعِهِ، فَسَجَدَتُهُ فَجَلَسَتُهُ بَيْنَ السَّجْدَتَيْنِ، فَسَجَدَتُهُ، فَجَلَسَتُهُ مَا بَيْنَ التَّسْلِيمِ وَالْإِنْصِرَافِ قَرِيبًا مِنَ السَّوَاءِ.

وفي رواية البخاري: مَا خَلَا الْقِيَامَ وَالْقُعُودَ. قَرِيبًا مِنَ السَّوَاءِ

Al Barra ibn Aazimb (رضي الله عنه) reported: I noticed (paid careful attention to) the salaah of Muhammad (ﷺ) and saw his qiyaam (standing), his rukoo (bowing), and then I'tidaal (going back to the standing position) after bowing, his Sajda (prostration), his Jalsah (sitting) between the two prostrations, his Sajda and Jalsah between Tasleem (salutation) and going away – all these were nearly equal to one another.¹

In another narration from Bukhaaree:

The Rukoo (bowing) of the Prophet (ﷺ), as well as his Sujud (prostration), (sitting) baina-s-sadjatain (in between the two prostrations) and the (standing) when he raised his head from bowing – but not Quiyaam (standing in the prayer) nor Qu'nood (sitting in the prayer) – used to be approximately equal (in duration)²

Important Points Derived from the Hadeeth:

1. It is preferable that the bowing, the standing when rising from bowing, prostration and sitting between prostrations should be nearly equal. One should not make one longer than another. They are similar in length.
2. The standing for qiyaam and the sitting for the last tashahud are longer than other parts of the salaah as understood from the narration from Al Bukhaaree.
3. The salaah as a whole should be proportionate. It should not be so one position is very long and another very short. Salaah should be balanced.

¹ Saheeh Muslim, Volume 1, Book 4, Hadeeth Number 953.

² Saheeh Bukhaaree, Volume 1, Book 12, Hadeeth Number 758.

4. The confirmation or affirmation of the person being in a tranquil state when rising from bowing and when rising between prostrations.
5. Some people claimed that rising from bowing is a minor pillar of salaah (not as significant as other parts of prayer) as there is nothing in the Sunnah to be read of tasbeehat. This is an indication that it is a minor pillar of salaah. The Shaykh says that this conclusion is incorrect. It is not possible to make qiyaas. It is inappropriate and unacceptable as there is a clear text from Prophet (ﷺ) to explain what one should do when standing from rukoo and the zikr for standing is longer than any other (Sami Allah hawlilman Hamidah rabbana walakal Hamd) The Prophet (ﷺ) also used to say other longer zikr. These Zikr have been reported in Muslim from at least three different companions.

Point of Benefit:

It is well known that the prayer of the Prophet (ﷺ) had long qiyaam for recitation of Qur'aan and that he used to lengthen the tashahud. This is true especially regarding the last Tashahud when he used to do additional supplications. These two actions were longer than any other action in the salaah so the scholars explaining this particular hadeeth differed as to how it was that the actions were all equal. Sometimes the Prophet (ﷺ) recited the whole of Surah Al-Baqarah and then recited Surah Aal-'Imran and Surah Nisa' in just one rakaat. So it is well known that standing is NOT equal to bowing etc. Nawawi's opinion is that the Prophet (ﷺ) used to make the actions equal only on occasion but it was not his regular practice. Assam felt the Prophet (ﷺ) definitely used to recite more in qiyam and the last tashahud but when he lengthened them he also lengthened the other positions proportionately. This last opinion was also the opinion of Ibn al-Qaiyyam (رحمته الله). InshaAllah this is the correct opinion.

Standing Erect and Pausing Calmly after Bowing; Sitting Erect and Calmly after Prostration

Hadeeth No. 86:

عَنْ ثَابِتِ بْنِ أَبِي أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنْ لَوْ أَنَّ أَصْلِي بِكُمْ كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِنَا. قَالَ ثَابِتٌ: فَكَانَ أَنَسٌ يَصْنَعُ شَيْئًا لَا أَرَاكُمْ تَصْنَعُونَهُ. كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، انْتَصَبَ قَائِمًا، حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ مَكَثَ حَتَّى يَقُولَ الْقَائِلُ: قَدْ نَسِيَ.

Thabit (the great scholar of the Tabieen) reported on the authority of Anas (رضي الله عنه): I will not fall short in making every effort to lead you in the prayer just as I saw the messenger of Allah (ﷺ) leading us in prayer. He (Thabit) said: Anas (رضي الله عنه) used to do something which I do not see you doing. When he lifted his head from bowing he stood up erect (straightening his back) (so long) that one would say, he has forgotten (to bow down in prostration). And when he lifted his head from prostration, he stayed in that position (so long) until someone would say; He has forgotten (to perform the second prostration). The wording here is from Muslim³

General Meaning of the Hadeeth:

Anas ibn Malik (رضي الله عنه) said that he would strive and struggle to perform the prayer in the way that the Prophet (ﷺ) used to lead the Companions; the objective being so the people would be able to perform the prayer in the way the Prophet (ﷺ) did. The hadeeth is a clear indication of how long the Prophet (ﷺ) used to stand and sit in the prayer

Important Points Derived from the Hadeeth:

1. It is a proof that it is legislated in the Sharee'ah that one should stand for a long time when rising up from rukoo. The sitting between prostrations should also be lengthened and this was the practice of the Prophet (ﷺ).

³ Saheeh Bukhaaree, Volume 1, Book 12, Hadeeth Number 784; Saheeh Muslim, Volume 1, Book 4, Hadeeth Number 956

The Duty of the Imaam to be Brief and Perfect in Prayer; and Whoever cuts short the Prayer on Hearing the Cries of a Child

Hadeeth No. 87:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: " مَا صَلَّيْتُ وَرَاءَ إِمَامٍ قَطُّ أَخَفَّ صَلَاةً وَلَا أَتَمَّ صَلَاةً مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ".

Anas bin Malik reported (ﷺ): I never prayed behind any Imaam who was more brief and more perfect than the Messenger of Allah (ﷺ).⁴

In a narration from Bukhaaree:

Narrated Anas (ﷺ): I never offered a prayer behind any Imaam lighter (more brief) and more perfect than the prayer offered behind the Prophet (ﷺ); and he used to cut it short whenever he heard the cries of a child for fear that the mother (of the child) might be put to test (desiring to attend to her child).⁵

Important Points Derived from this Hadeeth:

1. The Imaam should perform a brief prayer so there is no hardship or difficulty on the people while at the same time making the prayer complete; not reducing the prayer and thus reducing the reward. Completion or perfection of the prayer is by fulfilling the obligatory and mustahab acts without going to extreme with them. The reduction of the prayer is in performing obligatory acts while sometimes performing *some* of the mustahab acts to shorten the prayer.
2. The prayer of the Prophet (ﷺ) was the most complete and perfect prayer and it is expected that every Muslim should try to make the prayer the same as the Prophet's in order to achieve the reward by following the Prophet's example and the reward for striving to perfect our ibadah.
3. In this hadeeth there is proof of the permissibility for the one who is superior in status to be led in prayer by one who is inferior in status (not by worldly measure but

⁴ *Saheeh Muslim*, Volume 1, Book 4, Hadeeth Number 950.

⁵ *Saheeh Bukhaaree*, Volume 1, Book 11, Hadeeth Number 676.

according to rank with Allah (ﷻ) Anas (رضي الله عنه) said he prayed behind many people and their prayer was not equal to that of the Prophet (ﷺ) and the people he prayed behind were not equal in status to Anas bin Malik (رضي الله عنه) who was one of the major Companions.

4. The Imaam of the masjid who is appointed should lead the prayer even if there are people behind him who know the Qur'aan better or have more knowledge. Ibn Taymiyyah (رحمته الله) said that the one who has authority in any place is like the regularly appointed Imaam.
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Offering prayer in front of the people with the sole intention of teaching them the prayer of the Prophet (ﷺ) and his Sunnah; How to support oneself on the ground when standing up from the First Rak'aah

Hadeeth No. 88:

عَنْ أَبِي قِلَابَةَ عَبْدِ اللَّهِ بْنِ زَيْدِ الْجَرْمِيِّ الْبَصْرِيِّ قَالَ: جَاءَنَا مَالِكُ بْنُ الْحُوَيْرِثِ فِي مَسْجِدِنَا هَذَا فَقَالَ: إِنِّي لِأُصَلِّي بِكُمْ وَمَا أُرِيدُ الصَّلَاةَ، أَصَلَّى كَيْفَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي. فَقُلْتُ لِأَبِي قِلَابَةَ: كَيْفَ كَانَ يُصَلِّي؟ قَالَ: مِثْلَ صَلَاةِ شَيْخِنَا هَذَا، وَكَانَ يَجْلِسُ إِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ قَبْلَ أَنْ يَنْهَضَ. أَرَادَ بِشَيْخِهِمْ، أَبَا يَزِيدَ، عَمْرُو بْنُ سَلَمَةَ الْجَرْمِيِّ.

Narrated Ayyoob: Abu Qilaabah said, Malik ibn huwairith came to this masjid of ours and said: I will offer the prayer in front of you, and my aim is not (to lead) the prayer, but to show you the way in which the prophet (ﷺ) used to offer the prayer. I asked Abu Qilaabah, how did he use to offer the prayer? He replied: Like this Shaykh of ours and the Shaykh used to sit for a while after raising his head up from prostration, before getting up from the first Rakaah.⁶

Another narration in Bukhaaree:

.... I asked Abu Qilaabah, How was his prayer? He replied like the prayer of this Shaykh of ours - i.e. Amr ibn Salamah. And that Shaykh used to pronounce the Takbeer perfectly and when he raised his head from the second prostration, he would sit for a while and then support himself on the ground and get up.⁷

Important Points Derived from the Hadeeth;

1. It is mustahab to sit for a rest if there is a need. (the more correct position is that it is the sunnah to do so) *Jalsa al-Istahaara (Sitting for resting)*

⁶ Saheeh Bukhaaree, Volume 1, Book 11, Hadeeth Number 645.

⁷ Saheeh Bukhaaree, Volume 1, Book 12, Hadeeth Number 787.

2. The time for this sitting is just before getting up from sajda in the first and the third rakaat
3. The intention for this sitting is for rest after the prostration. In order to separate the sajda from the qiyaam this is why there is no takbeer for it. The takbeer is for standing up and there is no zikr for that sitting.
4. It is permissible to teach the people by action and demonstration.
5. Performing an act of worship as demonstration. There is no shirk in this. Teaching is also an act of worship

SIDE NOTE:

Shaykh Al – Albaanee (رحمته الله) said there is a hadeeth from Abu Ishaq with a good chain that the Prophet (ﷺ) used to ball up his hands, as though kneading dough, and leaning on his hand when getting up.

At least ten of companions mention this practice and they did not say it was because of his old age or illness but demonstrated it as part of the regular prayer



Islamic Online University

Fiqh of Salaah II

(Description of the Prayer)

By Shaykh Abdur-Ra'uf
Shakir

Based on Tayseer al-'Allaam
Sharh Umdatul-Ahkaam

*By Shaykh Abdullah ibn Abdur-Rahmaan
Aal Bassaam*

Module 8

During prostration one should show his armpits and separate his forearms from the sides of his body

Hadeeth No. 89:

عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ "ابن بُحَيْنَةَ" رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَلَّى فَرَجَ بَيْنَ يَدَيْهِ حَتَّى يَبْذُرَ بَيَاضَ إِبْطَيْهِ.

Narrated Abdullah ibn Maalik ibn Buhaima (رضي الله عنه): Whenever the Prophet (ﷺ) offered prayer (during prostration), he used to separate his arms from his body so widely that the whiteness of his armpits was visible. ¹

Important Points Derived from the Hadeeth:

1. It is an indication that it is MUSTAHAB to make prostration like this, while ensuring that no part of the body is touching any other. In Muslim it is narrated that the Prophet (ﷺ) said that, "if anyone makes prostration he should put his palms down and his elbows up." This description of prostration is mentioned in general in Hadeeth no. 89 but more specifically in the narration from Muslim. We use the more specific hadeeth to understand the more general hadeeth.
2. If anyone prostrates on seven parts of the body, then every part of the seven will get its share of worship. Some scholars said this ruling was specific to men but again as mentioned in previous hadeeth, this hadeeth is weak. In matters of worship the proofs are based on text and cannot be open to reasoning. The strongest opinion therefore is that the prayer of men and women is exactly the same.

¹ Saheeh Bukhaaree, Volume 1, Book 8, Hadeeth Number 385u.

To offer prayer with the shoes on

Hadeeth No. 90:

عَنْ أَبِي مَسْلَمَةَ - سَعِيدِ بْنِ يَزِيدَ - قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي نَعْلَيْهِ؟ قَالَ: نَعَمْ.

Narrated Abu Maslama Sa'eed ibn Yazeed al-Azdee saying: I asked Anas ibn Maaalik (رضي الله عنه) whether the Prophet (ﷺ) had ever offered prayer with his shoes on. He replied: "Yes".²

Important Points Derived from the Hadeeth:

1. It is MUSTAHAB to pray in one's sandals on occasion.
2. It is permissible to enter the masjid with shoes on but one must clean them of any impurities.
3. If you only **think** your shoes are dirty then this does NOT remove their original state of purity.
4. **POINT OF BENEFIT:** Salaah in ones sandals or entering the masjid with one's sandals has become an issue. Now we have rugs and then it was sand. The sunnah of the Prophet (ﷺ) clearly indicates that one can enter the masjid with one's shoes on. We should PROTECT this sunnah and not allow it to be lost. The Prophet (ﷺ) told us to differ from the Jews who did not pray in their shoes. In Abu Dawud it is reported that the Prophet (ﷺ) said "If anyone comes to the masjid, look at your sandals and see if there is anything on them, then rub them on the ground to remove it, then pray in them." This is a command. It is **mustahab** to pray in your sandals therefore, on occasion. The generality of people argue this matter - they believe that reviving this sunnah is sinful and they will not remain silent on this issue.
5. Whoever wants to follow a sunnah which, by leaving or doing will not destroy Islam then one MUST consider whether it could be a cause of fitnah. If the confusion caused by carrying out that sunnah is **greater** than the benefit, then it is wiser to leave that sunnah. Perhaps it is better to try and educate the people first instead.

² Saheeh Bukhaaree, Volume 1, Book 8, Hadeeth Number 383.

If a small girl is carried on one's neck during the salaah

Hadeeth No. 91:

عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي الْعَاصِ بْنِ الرَّبِيعِ بْنِ عَبْدِ شَمْسٍ، فَإِذَا سَجَدَ وَضَعَهَا، وَإِذَا قَامَ حَمَلَهَا.

Narrated Abu Qatada al-Ansarree (رضي الله عنه): Allah's Messenger (ﷺ) was offering Prayer and he was carrying umaamah the daughter of Zainab (رضي الله عنها), the daughter of Allah's Messenger (ﷺ) and (she was the daughter of) 'Aas ibn Rabee' ibn Abd-Shams. When he prostrated, he put her down and when he stood, he carried her (on his neck).³

General Meaning:

The Prophet (ﷺ) was known for his mercy and compassion with the young and the old as well as the poor etc.

Important Points Derived from the Hadeeth:

1. Muslims should be easy and lenient - this is legislated in the Sharee'ah and the Sunnah
2. It is permissible to make necessary movements in the salaah if they are of some benefit or for some need. The scholars have divided the movements done in salaah into four types, after studying the hadeeth on this issue:
 - a) **HARAAM**: actions carried out one after the other with no need or benefit in them
 - b) **MAKROOH**: these actions are slight but with no need or benefit in them e.g. touching clothes. These movements do not invalidate the salaah but they negate khushoo' and the calmness of the body.

³ Saheeh Bukhaaree, Volume 1, Book 9, Hadeeth Number 495.

- c) **MUBAH**: Slight actions done for some need - the actions of the Prophet (ﷺ) fall under this category (e.g. holding a child.)
- d) **MASHROOH** (legislated): these are movements related to the salaah such as stepping forward to fill a gap in the line etc. These movements are permissible and legislated and they are beneficial and praiseworthy.

One should not put one's forearms on the ground during prostrations

Hadeeth No. 92:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " اَعْتَدِلُوا فِي السُّجُودِ، وَلَا يَسْطُ أَحَدُكُمْ ذِرَاعَيْهِ انْبِساطَ الْكَلْبِ ".

Narrated Anas bin Malik (رضي الله عنه): The Prophet (ﷺ) said: Be straight in the prostrations and none of you should put his forearms on the ground (during prostrations) like a dog. ⁴

Abu Humaid (رضي الله عنه) said: The Prophet (ﷺ) prostrated and put his hands (on the ground) with the forearms away from the ground and away from the body. ⁵

Important Points Derived from the Hadeeth:

1. It is legislated to make sujood in this manner; in the best possible position as it has been legislated in the Sunnah of the Prophet (ﷺ)
2. The prohibition of spreading one's arms or forearms on the ground while in prostration because this is an indication of laziness and also is similar to the sitting of a dog and resemblance to things which are filthy or lowly should be avoided
3. We can understand that it is makrooh to resemble animals especially in the course of any act of worship, (not only dogs).

⁴ Saheeh Bukhaaree, Volume 1, Book 12, Hadeeth Number 785.

⁵ Saheeh Bukhaaree, Volume 1, Book 12, Hadeeth Number 791.

Side Point:

It has been reported that there is a command here from the Legislator (Allah) to be different from the despicable or lowly animals, or any animal in general, while a person is in salaah.

There are a number of hadeeth relating to this such as the hadeeth referring to the one who looks around in salaah like the fox or puts his forearms on the ground as does a four legged beast, or the sitting like that of a dog or the pointing of ones hands like the tail of a horse, or going down into sitting position like a camel etc.

When performing salaah one is in communication with Allah (ﷻ) and one should be in the best position in front of Allah (ﷻ).